The pathe of Obedience, compiled by James Fancellar, one of the Queenes Maiesties moste honourable Chapell.

¶ Qui resistit potestati Dei ordinationi resistit.
Rom. xiii.

Imprinted at Londō by John Walande, at the signe of the Sun in Fleetstreet ouer against the Conduit.

Cum priuilegio per septennium.

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*To the highe

and mighty Princes. Mary the first, by the grace of GOD Quene of England, Fraunce, and Ireland, your humble obedient subiecte and seruaunt James Canceller, one of your highenes most honorable Chapple, wysheth health and long prosperitie to your most excellent Maiestie, with true obediēce of al youre louing subiectes accordinge to this treatise and their, mosse bounden duties.

MOst gracious & deare Soueraynе Ladye: as the children of Israel in ỳ Deuteronomy were commaunded to appeare before God, not with emptie handes:

but to offer to his diuine Maie=
ſtie, ſuch thinges as their power
was able to ſupplie, in token of
their dewe obedience, and loyal
ſubiection, as of whom they re=
ceiued al goodnes, ſo they ought
to render part to the geuer of al
Euen ſo it behoueth al faythfull
ſubiects to behaue thē ſelues to=
wardes their king & gouernor:
eſpecially thoſe that dayly attēd
in ſeruynge of their deare ſoue=
raine lord and king, and receiue
their lyuynge at their Princes
bountiful, & moſt liberal hādes,
To whō, for acknowledging of
their Princes goodnes, as they
comenli render not part of their
liuing, for that neither can they
ſpare it, ne yet the Prince neede
it: ſo oughte they ſome meane to
deuiſe whereby their good wyll
and loial ſubiection may wel ap
peare

peare to their king & maister to whom thei are most bound̃en. In the number of your dayly attendant seruaunts, most gracius soueraine, am I, most bounden to your highnes, To whō my lowly obedience better I coulde not signify, then to deuise & endight somwhat of true obedience. Nether could I presēt to your highnes any thinge of my poore store, more acceptable then ỳ, wherby housholdes, cities, cōmēweales & Realmes are only enriched, & most happely gouerned & maintained. The contrarye whereof hath brought thinges in a fewe dates to greter ruine, then wise and politicke heades could raise & establishe in a nūber of yeres. I nede not herein to make anye discorse of old stories, neither of Rome, Carthage, Athenes, or

Lacedemon: synce, euen here at home, in myne owne countrey, wyth myne owne griefe, I haue seene suche hurt by disobedience to haue happened to englād this little Iland, that hath drawen all Europe not only to admiration but also to lamentation, for that the beautye of thys land by disobedience hath beene so defaced & the grouud of al wealth so shaken, that all other Nacions by Englande might take example, to exchew the occasion of the lyke Ruine. The woundes that we therby haue receiued, beynge nowe by God closed vp, & continualli with the oile of your graces goodnes, bathed & suppled, at this presente to open againe, I much mind not seing, that the touchinge of on sinewe not perfitlye healed maye dysturbe the hole

hole body: and yet I thoughte it not vnmete to treate of, in suche wise, as the reader may wel vnderstand, what a fowle, and vgly monster disobediēce is: whose faire pretensed enterprises pleasant to the vnwise in the beginning, in the end bryngeth the followers to vtter cōfusion, much like the poison of a scorpion rolled together in the forme of a pil sugred rounde aboute, and so receiued into the bodye to purge ȳ same, in steede of purgation brīgeth presente deathe. To whose displeasātnes and wreched end, true obedience compared, shall ȳ better, wyth her swetnes allure ech persō to walke in her vertuous pathe. And as by cōtraries most thinges we tryed, so by cōparīg these two most contraries together: the falshoode of them

shalbe fullye dysclosed: and the vertue of the other playnely set foorth. In whyche myne enterprise, moosse Gracious Soue-Ladye the wante of learnynge lette my good wyll supplye, whyche I Dedicate too youre highnes, rather that other may receiue it the better, commynge forthe vnder the safeconduite of youre Graces fauoure, then to hope therby to atcheue anye prayse, as knoweth god: who preserue your Grace and graunt you youre hartes desire.

S it is necessarye that in the Churche of God & in the wall publike, and in euery of them there bee dyuers degrees of estates, & as we also are moste assured that god hath so ordained for both of thē, as in his Churche Archbishops bishoppes, preachers, and ministers, And likewise in the weale publike, Emperoures, Kynges and maiestrates with other inferior officers to them: So it is also necessary that euery subiect doe reuerently honor and obeye them, as ordayned of God (and not as of men) for the gouernement of both of thē. For as God hath appointed al other inferior creatures for mā, and to be obedient to man, so god most chefely would man to be obedient to his

wil and comaundement. For as muche therefore as very many thinges be written, and putte in preceptes notably of singuler & well learned both to good maners and to the order of mans life, which should stirre and enflame vs to the ryght respecte of liuing, Conducted and led by the autorities of Scripture as also by diuers other the fathers of Christes churche, yet not withstanding in these oure daies as experiēce doth shew vnto vs, we are far frō that good order whiche made the lyfe of man better then it was, or els more vertuous. For we iudge nothing to be good, but that the opinion of vulgar people doth alowe: And we also iudge suche thinges, by whose degrees men haue ascended to heauen, voide and vaine,

by

by reason whereof it hathe fo-
owed that euer sithen this euill
maner of mynde hath cropen in
to the heads of some euel men,
Noble men hath ben seduced, &
yfobediens of subiectes hathe
muche increased, commen profit
ath decaide, Carnall affection
athe florysched, priuate wealth
ath preuailed, & monsterous a-
erice augmēted. For asmuch as
is so, considerynge in my selfe
e state of this worthi realme,
nd howe far the people therof
re altered and chaunged from
e order and condiction of good
uynge and obedience towarde
od and man, I thinke nothing
ore meeter at thys tyme to in-
eat of, then of obedience, whi-
e as S. Augustine saith, is the
other of vertues, or rather
e fountayne or welsprynge of
al

al vertue. Obedience caused the sonne of God too dyscende from heauen in to the wombe of the virgin, and as it doth appere in the seconde of Genesis. It was the first lesson that God taught our father Adam, when he sayd vnto him: eatyng, thou shalt eat of euery tree in the garden. But as touchyng the tree of knowe-ledge of good and euel, of it thou shalt not eate. And euen as god than spake vnto Adam, soo he nowe speaketh vnto vs, sayng: You shall obedientlye do acco-dinge to all that I commaund you. And the Psalmes sayth: to daye if ye heare hys voyce harden not youre heartes, as your fathers did in the wilderness. In thys wyse GOD alwaye did speake vnto his people from tyme to tyme by the mouthe of

Gene. ii.

Jere. xi. & xv. xxvi.

ys holy Prophetes, and there-
ore the Prophets of the old law
re properlye called the voice of
GOD. And nowe in the time of
he newe lawe, whyche is the
ime of grace, the holye fathers
nd preachers, of Christes Ca-
holicke churche, are also called
he Church & voyce of God: for
Christ speaking to the fathers,
& preachers of his visible & kno
wē church, whiche is his voice,
oth sai: who ỳ hereth you hea-
eth me. Thys church, the voice
of God, teacheth all trueth, and
his churche is builded vpon the
stronge rocke whiche is Christ.
Then for asmuch as we haue, a
longe tyme, tourned oure eyes
from the voice of the visible Ca-
holicke churche of God, and dis-
obediently haue folowed the cur
sed and vnknowen churche of
Da-
Iho. xiii

Sathan, whose prophets preach lies and vanities, leading soules into euerlastynge darckenes: it is meter therfore that we (whyche I feare do muche yet fauour the same) shoulde heare what Christe speaketh of that cursed church. Take hede sayeth Christ that no man deceiue you, for in the perilous time, many fals prophetes shall come in my name, sayinge that I am Christe, and shal deceiue many. Be ye not cõpanions of them, sayeth saynct Paule whyche throughe hypocresy fashiõ them selues like vnto the Disciples of Christe. For they who hath not the spirite of Christ, althoughe they preache Christ, be not of Christ: therfore good countrey menne, whych a long time obstinately and dysobediently haue forsaken our mo

mat. xxiiii

Ro. xvi.

Ephe. v.

ther the Catholycke Churche, let vs beware of that disceytefull and dysobediente churche of Antichrist(Which standeth and is sette in the rotten marrysh of disobedience, where it maye not be seene by the lyght of the daye, but in the misty night of darcknes)and obedientlyabidynge in the feare of God, folowe our loynge mother the Catholycke churche, for it is wrytten: he is blessed that obediently walketh in the feare of God: And agayn. The feare of God is the begynninge of wisdome, and worcketh in mans harte humble obedieng. The lacke whereof amonge vs hath been theonly cause of oure fall from the vnitye of Christes churche, deseruing therfore, and for oure ingratitude, the greate displeasure of almightye God,

Iob.xxviii

Psal.cxix.

Whiche

whiche nowe wee finde, beynge daili scorged with mani, diuers, and sundrye plages not nedefull at thys tyme to be named or rehersed. Yf wee therefore woulde open our eyes, to that ende, that wee, whyche nowe are noted throughe all the worlde for oure singularitie to be a people of al others most froward (against the true & knowen churche of god & our naturall Kyng, Quene, and Maiestrates) myghte see oure owne sautes, who alonge tyme (as Dauyd sayeth), haue bene a laughing stocke to al other countries, and nacions, which aboue all other haue bene called Most victorious, and also a countrie Moste beautifull of all welthy commodites, planted wyth a most cuiyll and obedient people, and nowe, called most sediciouse,

Ps. xxxii.

Re-

rebellous and disobedient.

These thinges well considered what Englische harte can but lamente to see howe far we nowe are from the felinge of these our wealthy commodities: and also howe farre wee are in these our daies from that faythfull obedience whyche was among vs in the tyme of oure wealth. Sence the which time many of vs haue not oneiy declared our selues in all our actes vnnatural and disobedient subiectes against oure moost vertuous Quene, Quene Mary, But also as I haue said against oure mother the catholike churche. Wickedly deuising, Jestynge, and railinge againste al the holy Sacramentes of the same. Forgettynge that whiche God wold vs to do, seasyng not from these worckes whyche are

Gala.v. euel, as whordome, aduoutrye, hatred, strife, dyssencion, sectes, and suche like. Whose reuenue & finall reward is euerlastynge dethe. And therfore the wise mã sayth: my sonne auoid euil & kepe
Psa.xxxiii thy selfe in the feare of God. And the profite Dauid sayeth: tourne from euell & do good. But what sayeth our curled & disobediente libertines: euẽ as Lucifer said among the Aũgels in heauen, perswadinge vs that they were the worthy pastors that oughte to syt in the seat of theapostels, folowing therein the exãple of the proud & disobedient Lucifer, and gouerner of their curled church, who proudly sayd: I wil ascend & be equal with the highest. For whose presumpcion & disobedient mind not he only, but al those aũgels that to him did consẽt were

cast

cast down in to the dãnable hel.
And if god therfore did not spare
his aungels, but for their trans=
gression & disobedience did caste
them forth of heauen, what de= ii. Petr. ii.
serueth then man, whõ god hath
made lyke vnto hym selfe (& for
whose sake hee garnysched the
whole earthe wyth all maner of
pleasaunte thynges) and yet is
disobediente against his Lorde
God & his annointed. Sayncte
Paule telleth vs, the wrathe of Ephe. v.
God. Whiche is an horible say=
inge, and yet it is most true, as
by exãple: when God had made
Adam a parfyte man, & set hym
in the pleasaunte garden of Pa= Gene. ii.
radise, wherein was planted al
manner of fruite delicyous too
eate, he sayde vnto Adam: of all
the fruit in the gardẽ thou shalt
eate, one onely excepted, whiche

deth in the middest of the gardē
of that thou shalt not eat: if thou
eate therof, thou shalt dy. There
was laid before Adam the bles=
deutro.xi. sing and the curse. The blessyng
if he were obediente, the curse if
i.esdra.iiii he were not obediente: so ȳ god
did set before hym good & euell,
to chose of thē whiche he would,
yet Adam for want of grace, at
fewe woordes to hym spoken by
his wife Eue, who before hadde
conferred with the subtil serpēt,
chose that was euil, and did eat
of the fruite whereof God saide
he should not eate: disobediently
brekynge therby the wyl & com=
maundement of his Lord God,
whereby they bothe lost the ori=
ginal innocency which they had
at their creacion: & they whyche
before were most precyous and
pure in the sight of god, ar now:
be

become before god, hatefull and odious. Thus by ꝑ fall suggestion of the wily & dysobedient serpent, Man whiche was King & Emperoure ouer all, lost his louerainte, and so being ouerthrowen was caste into thys vale of miserable wrechednes, and so became subiecte vnto death, sinne, and all other miseries and infirmities. Sainct Paule therfore not forgetting the fal of Adam, writteth to the Romaynes, saying: through the disobedience of one man, many became sinners soo that dysobedience broughte sinne, and sinne broughte deathe vnto Adam and hys hole posteritie. Lyke wyse Cayne the first sonne of Adam hauinge a priuie hatred against his brother Abel maliciously slewe him contrarie to the will of hys Lorde God. Roma.v.

And for so doing he was also accourſed of God, ſo that Cayne, for hys diſobedience, was wrapped by his euyll fact, in ý chaine of his wickedneſs.

Pro. v. For it is wrytten: the wycked & diſobedient man, ſhalbe catched in his owne curſed deuyces, and also faſt fetered in the bandes of his offences, and ſo was this curſed Caine. Thus by diſobedience ſinne ſo much encreſed, that god repented the creacion of man, determining that he, for the punishment of ſinners, wouldde deſtroye the whole worlde, and ſo God dyd (eaught perſons) Noe his wife, his thre ſonnes & their wyues, onelye excepted. We do

Gene. xix. reade also that when Loth was commaunded to depart from Sodome with hys wife and daughters, he was forbydden of God

that

that he noz any of them shoulde
loke behind theym, but shoulde
go fozwarde to that city whych
God had a poynted him to euyll
in: yet Loth his wyfe beig sum-
thynge lyke vnto Eue, the wyfe
of Adam, contrary to goddes cō
maundement dyd loke backe vp
on the two cityes of Sodome &
Gomozra, and she fozher disobe
diēce was tourned into a pillar
of salte, and soo remayneth foz
our example to this daie. When
Moyses also was sente by God
vnto Pharao kinge of Egipte,
foz the diliuerauce of the peculi-
ar people of God, Pharao wold
not heare hym: wherefoze God
saide vnto Moyses, I wyll har
den Pharos hert, foz that he is
dysobedient vnto my voyce, and
I wyll multiply miracles in the
lande of Egipte, and so God did
as

Exo. vi.

ther eate breade nor drynke water: therefore shall not thy bodye come into thy Fathers graue. And it came to pas that as he was goinge from Bethelem to Juda, he was deuoured in the wai with a greuous Lio. Here mighte somethyng also be spoken of the great foly and disobedience that was in Achab, and howe obstinatlye he did refuse to heare the true Prophets of God, Doing euyl in the sight of God, more then al they whyche were before hym kynges ouer Israel. For he thought it but a small thynge too walke in the sinnes of Jeroboam, so that hee dyd more to prouoke God vnto wrathe, then all the kinges that before him were in Israel. Wee haue also a notable example of the Prophet Jonas, who beyng

iii.re.xviii

Jonas.iii

called

called of God to go vnto Ninive to preach hys worde, and also to tel them in what short time their citie, if they dyd not repent them selues, shuld be destroyed, yet Jonas, not hauyng the hart of Moises, did flee frō the voyce and face of God, preparing hym selfe to go another way: but god preuenting him in his iorney, so ordained, that whē Jonas was vpon the Sea, there arose such a wonderfull tempest, that all ỳ were in the shyp, thoughte that God had forsaken them. And vntyll the Prophete Jonas by the mariners was cast into the sea the tēpest seased not: and assone as they had throwen Jonas into ỳ see, the weather was fayre and calme.

A notable example, worthye of all christen mē to be noted, for ỳ it

it teacheth vs that god doth not suffer anye one sparke of dysobedience in man to skape vnponyshedde, althoughe the offence to some man maye seme but small, yea euen in those which god tenderly loueth as he did this good Prophete Jonas. Nowe as we haue hearde, by diuers examples of scripture what dysobedi ente people were amonge the peculiar people of god: So it is to be asked whether the slyke examp le haue bene in practyse among vs of this realme or no: or whether in these oure dayes there hath bene amonge vs, suche or rather the same māner of proud and dysobedyente people, which as before you haue harde, was amonge the peculyar people of God: dyd not our late pretensed bishopes, as Lucifer before had done, presume to sytte in Godes

seate,

seate, proudly speakinge against apoca. xiii.
god, blasphemig his holy name,
dispisynge hys tabernacle, and
holy sainctes that dwell in hea=
uen, teaching in the Churche of
God the wicked doctrine of Sa
than, and as the Prophet saith, Daniel. xi.
seaced not to vnhallow the saic=
tuary of truth, to put downe the
dayely offeringe, and to set vppe
the abhominable desolacion,
whyche was the sealinge of the
veneracion of the body and blod
of Christe in the blessed Sacra=
ment of the aulter, & the takyng
awaye oure holye fastynges,
holye feastes, and holye pray=
inge too Saynctes. Thus these
dysceytefull Prophetes, as say= Iere. xxiii.
eth oure Lorde, made speedye
haste, but I appointed theym
not, they Ranne a greate pase,
but

but I sente them not: they preaches fast, but not out of my spirit: therfore wyth false title and corrupt entencion they haue entred, whose rewarde and Iudgement shalbe euerlasting fier. Otherwyse, also, haue wee not had amonge vs such other lyke tēporal Lucifers, as cold not be contented and pleased wyth such estate and honour as theyr drad soueraynne had called thē vnto, but rather desired, as Lucifer did, in their heartes to aspyre to the Imperiall state of this Realme? Agayne haue we had no Caimes trowe you ý hath not let to seeke the bloude of iust Able, his brother? Maye it not be asked, howe many iust Ables in oure daies haue suffered, for the vnitye of Christes Catholicke Church in this Realme, the cru-

Iere. xxii.

el

eH deathe of Marterdome: I meane not here of those late Heretickes that latelye haue beene iustly burned for their heresies, as Hoper, Rogers, Ridlei, Latimer, & Crãmer, & such lyke: but I mene of those which haue suffered for the vnitie of the Catholycke churche of Christe, as dyd that holy father Docter Fycher sometyme Bysshop of Rochester, and Sirre Thomas More sumetyme Chaunceler of thys Reame, Docter Powel, Fetherstone, Reinoldes, Rochester, Newdigat, & many other notable lerned mẽ after thẽ. How many Lothes wiues haue wee had in thys Realme, that haue not onely tourned their hearteſ frõ the rules of obedience, but also haue tourned their hearts from ỳ lincere fayth of the vniuersal & Catho- Gene. xix

Catholycke churche of chryste, & from the true vnderstandyng of hys worde.

Haue wee not also hadde amonge vs, Chore, Dathan and Abyram, whyche dysobedyentlye haue gathered theym selfes together agaynste Moyses and Aron, taking vpon thē, to bring in to the churche of God a newe deuised seruig of god, newly inuēted of thē selues, instructinge the multitude to dispise and forsake their trewe Moises and Aron, and to folowe them as sent of God to teache? O vnhappye and Cursed dyscyples of Antychrist how haue you bewitched ý people of this worthy realme ý many of vs (to cōforme their heresies) had rather at this day burne and dye wyth the dyuill, then to ryse wyth Moyses and lyue with Christe. Heare some

question.

wyll

wil aske what is meaned by our forsaking Moises, I answere, ÿ our forsakinge of Moises, was when we (by the false perswasiõ of Chore, Dathã, and Abiram, disobediently fell from our mother stay & coñceller of our faith the Churche of Rome, & sowere deuided frõ ÿ flocke & vnitie of ÿ Catholyke church of god, & our forsakynge or puttinge Aarõ to silence was when oure faythful and obedient bishops were persecuted and imprisoned for the Catholicke faithe, as was the good Bishop Athanasius amõg the Arriens, whiche was of thẽ most persecuted for hys constant fayth, if we therfore wil marke what enormities folowed after oure forsakinge the Apostolyke churche of Rome, we shall finde so manye in number of thẽ as before hath not bene seen,

Answere

and namely among those of the Clergye. For did not oure newe holye Bishoppes marrye horiche wiues, I had almost said other mēs wiues, did they not besides turne godly fastiges to riotous feastinges: & deuoute praier to leude pratling, calyng chast mē Sodomites, & turned obediēce to vnlaweful lybertie, and then vnlawful liberty brought forth Rebellió, euen in the beginning of al euel. In ý time of king Hēry of famous memory. Also in ý time of king Edward the sixte, what disobedience of lawes: what rebellion, what Sedicion was in this Realme, we all do knowe. And it folowed, ý wh en god had takē frō vs the worthy younge kynge, dyd not vnlawfull libertye disobedyently deuise, woorke, and goo aboute moste traytrously, to destroye &

Edward the.vi.

Rebellion agaynste the quene.

take awaye the rygh tite ll and
entereſt whyche oure vertuous
Quene Mary, moſte iuſtly had
to the princely kingdom of this
herrealme, but God who hateth
the proude & preſumteous, my-
raculouſlye gaue them in to the
handes of her hyghnes, and her
grace for that victory had, pray-
ſed God and ſayd with Dauyd:
oure Lord is my helper and his
mightye arme hath exalted me. Pſa. xcviii.
Thē immediatly afterward her
highnes as the humble hande-
maidē of God, ſowght for Moy-
ſes the chefe ſeruant of the ſer-
uantes of God in earth, & dely-
uered Aron forth of priſon, And
alſo opened the mouthes of hym
and them which before were clo
ſed together by ſharpe & blud-
die lawes, ſtreyghtly commaun
dyng them, to open and declare
vnto her people, the trechery,

craft, and falshod of those deceit
ful prechers, which had seduced
and led her people from faith to
infidelitie, from vertue to vice,
and from a godly vnitie to sedici
ous rebellyon. But whē the im
pacient children of disobediēce,
heard that theyr banketing ta
bles, with theyr newe inuented
religion and stravnge seruinge
of god, shuld vanish & fal down,
they could no lēger tary, but as
the fyr breaketh forthe of the
furnes, semblably blustering &
freting, proudly came with ba=
ners displaide against the lor=
des anoynted their dread suffe=
rayne lady, who before they had
seen and knowen to be brought
to this princely kingdome euyn
by great miracle & high prouí=
dence of god onelye, and not by
dent of swerd, and onely by god
ly wisedome, & not by worldlye
policie

Another Rebellion

polycie had ý victorye of her en mies, which had ben to thē a suf=ficient example. As longe ther=fore as we wer within the good ly fold of obedience, to our mo=ther the catholyke churche, we like obediēt subiectes, quietly o beyed the lawes and ordynaun ces of our princes. Thus as you haue heard as wel by diuers ex amples of holy Scriptures, as in this our present tyme, howe god leueth not vnpunished any one which to his will and com=maūdement is not obediente, & also as ye haue heard of the fall of thē, so must we vnderstande of our fal frō the vnitie of Chry stes church. It is necessary ther fore sū thinge to speke of ý holie fathers, which walked i a most parfit order of obediēce, as first in the time of the law of nature we do reade ý Abrahā among ý

ebrues for his great vertue was reuerenced, obeyed & had in gret honour: and Abraham also, hauing then no prescribed law, honoured Melchisedecke not that he was so commaunded of god, But that nature led by grace stirred and prouoked him to honoure the saide Melchesedech, whō God had called to hygh actoritie, and Abram also of hys owne free wyll dyd geue vnto Melchesedech, ý seruaūt of god, the tenth part of that spoile wyche he had gotten in his victorie against the kinges. Which wyll was accompted to hym a lawe, and wrought that worke in him by grace. Abraham being yet free and not vnder the law, did shew vnto vs a great example of our obedience, in obseruynge of the law, which as then was neyther com=

Gene. xiiii

maunded nor yet written: but onely by goddes singuler grace inspired in the hearte of man. Then it folowed that when the tyme was come that the holye Prophet Moises was commaunded by god to bryng forth of the lande of Egipt hys peculier people, and after the lawe was geuen, he led and gouerned them: and also after the lawe receyued they were gouerned, without a kyng, vntyll the time of Samuel the Prophet, In whose tyme the people beeyng desierous to be lyke vnto the Gentylles, called vnto Samuell and sayde: let vs haue a kyng that he maie go before vs to battayle. Samuell this heryng them wente to oure LORDE and sayde: Lorde thy people cryeth vpon me too haue a kynge, and God sayde to Samuell

Erod. xi i. xiiii.

i. Sa. viii.

Samuel heare the voice of the people in all that they saye vnto the, for they which are desirous to haue a kinge, haue not caste theeaway, but me, that I should not reigne ouer them, but this thou shalte say vnto them, that they, there wyues, sonnes and daughters, menseruauntes and women seruauntes, oxe, asse, and all other theyr goodes and cattels shall bee at their kinges will and commaundemente.

And Samuell dyd speake vnte the people as GOD hadde commaunded hym, and chose them a kyng oute of the house of Cis, whose name was Saul And Samuel before the whole multytude, called hym the Lordes annoynted, beecause he was made holy vnto the Lord. Here is to bee noted, gentle

1. Samuel ix.

reader

reader, the greate loue and kyndnesse that God had to his people to kepe them in awe and feare, and howe mercifullye he did show vnto thē by the mouth of hys Prophete. Yf necessitie required to serue for a common welth their king according to god hys appoyntement by hys Scriptures whom he had ordayned to be their head and gouernour. For as euery one body hath one head whiche by witte and reason gouerneth the hole partes of the same bodye: so GOD gaue vnto hys people beyng but one whole bodye a head to rule and gouerne them as one bodye, and that they as particuler partes of one bodye and members to one heade shoulde bee gouerned by

that

that heade, in case lyke: So god gaue them a kinge to bee theyr heade to reygne ouer them, and that they as obedient subiectes should truely serue & obey him: For it is written: throughe me kinges do raygne, throughe me Councellers make iuste lawes, and throughe me princes beare rule, and iudges of the earth execute iudgement.

Pro. viii.

Who therefore that wyll call to mynde the noble hystoryes of princes, and also haue in memorye the famous tyme of theyr regymente, and the prosperous estate of the weale publicke, it is necessarye for him fyrst to behold the order that god almightye hath put generally in al hys creatures, and most chiefly e to the estate of mãkinde, for whose vse, all other creatures, as I

haue

haue sayed, were ordayned of god. And like as in the inferior creatures, there are diuers properties of natures, wherby one excelleth another, so in man likewise appereth that God geueth not vnto euery one lyke gyftes of grace or nature: but to some more to some les, as it liketh his high deuine maiestie. It is therfore of a cōgruēce, & according vnto reasō, ý like as one excelet hanother, so should ý estate of ý person be auanced in degre, or place to the aduaūcement or excellency of ý cōmon weale. For like as ý angels be highest exalted in glory, & as in this world they which excel or surmount in vertue & vnderstanding are called to high honour, by gods prouidence: so god hath appointed here, kinges and magistrates,

vnto

vnto whom he hath geuē auctoritie to rule & gouerne the weale publike, for asmuch as the said persons excellig in knowledge whereby other be gouerned: be ministers for the only profite & commodity of them which haue not like auctoritie oughte to be set in a more high place thē the resydew wher they may se & also be seen, that by the beames of their excellētwit & vertue shewed thorough ȳ glasse of auctoritie other ȳ inferiors may be directed to ȳ way of al vertue & obedience amōg which inferiors also behoueth for to be a disposycyon & order of reuerēce & specyally to kinges wherof procedeth ȳ dew obediēce amōg subiectes For this, wher al thinges be cō
Hebru. xi men, ther lacketh good order, & where order lacketh, there is neither reuerence nor yet dewe or hūble obediēce, & where is no

true obedience there al thynges is odyous, & vncomelye, so ỳ in euery thyng an order is to bee obserued and had: for wythoutde we order may nothing be stable or long parmanent. And also it maye not bee called a due order onlesse it contayne in his degrees high & also base according vnto ỳ merite or estimacyon of the thinges ỳ is ordered. For as good order is ỳ septer of euery syngdom, so is the obedyence of subiectes ỳ assured seate or place of prices. What shal I nedehere to resite for exãple ỳ noble histories of the pagãt prices whose subiectes as we may read were so obediẽt ỳ what soeuer laweg proclamaciõs or other ordinanies by thẽ set forth ordeined or deuised were of thẽ most obediẽt ỳ obserued and kepte, and not onely for feare & rigoure of the lawe then, but also and moste

Augustus despacianus, Antony Marcus Alexãder.

singlary of loue, and for those vertues which they dyd perceyue & know to be in theyr kinges and maiestrates. And in case this obedyence among the pagant people, came of loue and for vertue sake only, and not by the rygore of the law, what iust cause haue we then nowe in England to be more trew obedyente subiectes vnto oure moste vertuous kinge & Quene, whose vertues ar not hid, but do shyne as a lyght and example to al the world & whose loue towardes vs their subiectes is such, that it is heuynes to eyther of them, to heare that the leaste of vs shoulde perysche.

It is therfore necessary yf wee wilbe called Christiens, ẏ than we be not worsser then the hethē or pagantes, whom nature moued to be obedient: & otherwyse

we Christians are of god commaunded, and by nature moued also, to obeye our king & maiestrates. For he moste Jentelye sayeth vnto vs: yf ye loue me do al that I commaund you. This loue and obediēce that god here commaundeth vs to haue, hath ben of vs neglected by the false entisementes of the late Critical libertines. Sainct Paule therfore warneth vs of thē, saying: lette no man deceiue you with vaine wordes, for the indiguation of god commeth vpon all disobedient children. For like as ȳ woulfe sucketh the bloude of lambes, so likewise disobedīece deuoureth the state of euery cōmon weale. Let euery subiecte therfore according to the minde of Saincte Paule, submit hym selfe vnto the auctoritie of the

Ephe. v.

higher

higher powers, for there is no power but of god onely. Whoso euer therfore resisteth ý power he resisteth the ordinaũce of god and he ý resisteth the ordinaũce of god, striueth against god, and
1. Peter, ii. sanct Peter also doth saye submit your selues vnto the kynge as vnto your chiefe gouernour, and also vnto them that are sent of him for the punishment of euil doers, for so is the wil of God. as we haue exaumple of kynge Dauid who being persecuted of king Saule neuer resisted neyther vsed any force or violence a
Ie. xxxiii. gainst hym, but was to him obedient as to hys liege lorde and kyng, and therefore our Lorde sayeth by the mouth of his holy prophete, I wyl bryng forth vnto Dauid, my seruaũt, ý brasche of rightuousnesse. Let vs there

fore

fore, good contreman, folowe the examples of Dauid, Abrahã and Job, with other the obedient seruauntes of God, as here of late we haue folowed the euil examples of the children of disobediẽce to the great displeasure of almightie god, and dispised al thinges ẏ were good, although we haue many speciall graces by the receiuing of the Sacramẽtes of the Churche: yet there hath ben among vs that hath rejected the holesome and comfortable Sacramente of confessiõ, not considering the benefites ẏ we receyue by it whiche God had ordayned in his church, assuring vs therby, to receyue the forgeuenes of sinnes. For christ oure sauiour speaking vnto hys ministers of his Churche, saith in this wise: whose synnes ye Math. xvi

remitte shall bee remitted: And
Mat. xvi. whose sinnes ye retayne shall be
retained. And therefore the psal
John. ii. Psa. xlviii. mist swetely singeth.

O Lorde I haue receaued thy mercye in the myddest of thy Churche, here some obiecc= cion of oure Swinglians wyll saye vnto me that then GOD cannot forgeue synne but with the consente and auctoryte of his Churche. To that I may aunswere, that GOD canne of hys absolute auctoritie, but he hath ordeyned thys Sacta= mente to bee applied to manne that he myghte bee ordered at the Mynysters hande by god des woorde, and receyue hole= some counsell: for God coulde haue instructed Paule goyng to Damasco and not to haue sent

sente hym to holye Ananias, but GOD woulde not dooe so, but sente hym to Ananyas, not for any variablenesse that was in GOD, but that god woulde that Paule whom he then hadde called to be a minister of hys Churche shoulde there bee knowen, that GOD hadde lefte powre and auctoritie in hys Churche, and that the holye ghoste shoulde bee geuen to all people by layinge on of handes by the holye fathers and ministers of Christes Church, for as CHRIST hadde made thys promyse to hys Churche beefore he called Paul, so he performinge the same Actes.ix.

same promyse before made vnto his churche, saynte Paule to Ananias, at whose handes he receaued baptisme and the holighost: and by the same promyse and auctoritie do we receaue in the church of god, at the handes of his mynysters, the forgeuenes of our sinnes.

John.ii. And saynte Paule also speakinge to the holy fathers at Ephesus, saide vnto them, take hede vnto your selues, and to al the stocke, amonge whome the holye gost hathe made you ouer seers, to rule ý church & flocke of god, the whiche he hath purchased with his bloud. Marke here, good countremen, how ernestly saynt Paule speaketh of the auctoritie of the church, calling them ouerseers and rulers of the company and faythefull, which christe hath purchased w̃

Actes.ii.

his bloud: & furthermoze, I am sure saith saint Paule, of this, that after my departinge shall greuous wolues enter in amōg you, not sparinge the flocke, and also of youre owne selues shall menne aryse, speaking peruerse thinges to drawe disciples after them. Haue not good contremē the like Wolues entred among vs in this realme? Grafting in the vyneyard of our lord, thornes and brambles, & also drawing christes members from the true obedience and discipline of their mother ý catholike church As of late manye hath rysen amonge vs in this realme, and especially that presumpteous heretike John Bale, who hath taken no smale trauaile to hinder through his abhominable heresies, the glory of Christes gospel Bale.

pel. As it doth appeare by diuers and sundry bokes by him made, and specially in his boke intitled the vocacion of John Balle to ỳ bishoprike of Ossery where he not a litle triumpheth of hys daungerous trauailes whyche he had in the same, not shaming to compare himselfe with holy saincte Paul in troubles, in labours, in perill of shipe wracke, in perill of the sea, in perill of false brethrē, in peril of pirates, robbers and murtherers. Thus whilest he is comparing himself with the holy Apostle lyke a mad harehead begynneth to say why shoulde I shrinke or bee a shamed to boste as the Apostle hath? who as it appereth in the seconde to the Corinthians (saieth he) dyd boste of hys labours perils and troubles in the gos-

pell. And the lyke laboure and perilles had I in my Iorneye with no lesse trouble then he had from Ierusalem to Rome, sauing that sayeth he we loste not our ship, and in the. vii. lese and on the lefte syde he sayeth, I wryhte not this for that I would receiue prayse hereof, But that I haue done it also to declare my most earnest reioice in the same god, which by grace hath called me, by persecucyon hath tried me, and of fauoure hath most wōderfully deliuered me. Here Frier Bale beginneth craftely to perswade with the poore Christians that GOD hath deliuered him frō peril of death by miracle as thoughe he were called of god in these daies to set vp a light in his churche:

but as that notable heretyke ce
rinthus did labour to put oute
of the Churche of God the true
lyght of the gospell in the time
of the holy apostle Saint John
so doth that shameles freer la-
boure and trauaile all that he
may, lyke a false disciple, to put
forth himselfe & to tread downe
in these our dayes the true light
of the gospell wherefore freer
Bale where you saye that god
wōderfully hath deliuered you
we Christiens would that you
did vnderstande that we take
your deliuerance from perils of
your enemyes to be lyke as the
common barratours doe stande
by the highe waye syde to take
and rob the true manne of hys
goodes and after doth flee from
towne to towne to saue them-
selues. So doe we well vnder-
stande

ſtande you to be a notable here=
tike a poſtata and runagate
wherebу you are compelled of
neceſſite to runne with ȳ theſe
or murtherer frō Citie to Citie
and from contrie to contrie for
the aſſuraunce of your lyfe, but
ondoutedly If you had been as
you ſaye a true diſciple of Chriſt
and as felow lyke with Sainct
Paule as you wrygh̄t your ſelf
to be, when you by chaunce of
wether were dryuen into Do=
uer rode woulde lyke as Paule
did at Philippus haue ſet youre
fote on lande & preached Chriſte Actes.xvi.
but contrary wyſe as you haue
writtē in the xl. lefe of your boke
and on the lefte ſyde you were
more deſirous to ſette youre
hande to a bill of fyfty poundes
more thē you were able to pay
to that ende you myghte be ſet
on

on lande in flaunders, for that
ye might haue spedye trauayle
to the rest of your viperous bre
thren in Germany, wheras ye
saye you wer receaued with as
muche reioyce of your myracu=
Ie.xxviii lus deliueraunce (as you terme
it) as was saintt Paule at Ipi=
phorum of the Catholycke and
christē brethren, thus this mad
frantike fryer Bale in the myd=
dest of his proude bostinges, &
praisinge him selfe, dothe saye.
If Helias, that wether driuen
runnagate remayne nowe in a
foren lande, I pray thee gentyll
reader marke here, how he hit=
teth here the nayle on the head,
& of a false lying friyr is becom
in this one point a true tale tel=
ler, naming him selfe Helias, w
this addiscion, that wether dri=
uen

uen runnagates, so hathe he brought hymselfe from the fellowship of saint Paule to be as he is, a runnagate, and fellowe with the vnplacable enemies of Christes Churche, and companion with Cerinthus the enemye of trueth. And in the conclusyon of hys Booke the. xliiii. leafe and on the lefte syde also, he hathe diuers comparysones, betweue the prophetes, apostles, and the Churche of Englande, and these are hys woordes. What shall I saye more: John Baptist is nowe derided in the prison, and Jesus the sonne of God is grenned at vpon the crosse, but contrarye wyse in Englande, mayster Bale, John baptist is now deliuered forth of prison. And Jesus

Jesus the sonne of god is truely worshipped vpō the crosse, and moreouer he sayeth: Paule in Athens is hissed at, the poore apostles are slyly laughed to scorne But nowe in Englande praised be our lord Jesus Christ, Paule is truely preached, & the Apostles receaue their dew honoure, and last of al he saith, John the sonne of zebede is sent into Pathinos, whiles Cerinthus, Menander, and Hebion play the heretikes at home. But otherwise I say, John zebed is now receaued forth of Pathinos in to England, and Cerinthus, Menāder and Hebyon, who triumphed in Englande while John was in Pathinos, are nowe fledde in to Germany to play the prophets of heretikes there. The reste of Bales trachery I will omit at

this

this time & returne to my matter. Saint John speakinge of the notable heritike Cerinthus doeth saye to his disciples, beware that you bath not your selues in bathes, wherin Cerinthus the enemy of truth hath washed himselfe, lest by thē you be infected with his vntruth, it is good for vs therfore (good cuntrymē) that we whom god now hathe called from the bathes of Cerinthus, do run with all our minde, and with al our heart, in to the lap of oure mother the catholike churche, who with her swete bathes wil wash & clense vs from al these wicked errors whiche we haue learned of this wicked church of Sathan, and then shal we receue such heuēly moysture as shal bring forth in vs vnmouable obedience, saint

Paule

Paule sayeth, vnhappye is that grounde and nerest to the curse of God, whiche when it receaueth heauenly moystures, doth bringe forthe none other thinge but thornes and wedes: therefore to auoide this great threatninge of Saynt Paule, let vs ý now are called by gods deuyne grace, learn of Christ to be obedient, who suffred for vs, leuig vs an example ý we shoulde folowe his steppes, in whom was no sinne, he was obediēt to Joseph his supposed father, and to Mary hys naturall mother, he also whe was king of al, obediently payed tribute to Cesar for him & Peter. Also this most absolute or ground of all vertues, gaue vnto vs one notable example of obedience, at the time of his passion, what tyme he suffered

fered the Jewes to beate, and
scourge him, and specially whē
he was brought before the wic=
ked Judge Pilate, who said vn
to him: knowest thou not that I
haue power to crucifie thee: and
haue power also to lose thee?
Christe our sauiour mekely an=
swered and sayd: thou couldest
not haue power at all againste
me except it were geuen the frō
aboue. Therfore S. Paul doth
say, ther is no power but of god
the people that be are ordayned
of god, & who that is of god wil
obey the power and ordinaun=
cis of god, as christ here for our
example was obediēt vnto Py
late, whose power was of god,
and yet he was a wycked iudge
much more we christiās hauing
thys example of oure sauyoure
christ ought of our boūdē duties
to

Iohn. ix.

to be obedient to our most ver-
tuous King, Quene, and maie-
strates, euen as Sainct Paule
sayeth for conscience sake and al
so for Christes sake, who for vs
became lyke vnto men and was
founde in his apparel as a man
he hũbled himselfe and became
obediente vnto the death, euen
the death of the crosse, Let vs
therfore good contremen folo-
wyng the example of Chryste
put from vs our wilfull disobe-
dience wherein we haue obste-
natly continued along tyme, by
the perswacion of a rable of per
nicious heretikes, & heare what
Saincte Paule sayeth. In the
latter daies some shal goe from
the true faith of Christes church
and shal geue hede to the spirite
of errour, and to the teachinge
of the deuil & his apostles, & in
another

Cyhe. vi.

Phillip. ii.

i. timo. iiii,

ii. timo, iii

another place he sayth also, that
before the comminge of Ante=
christ there shalbe a notabe dis=
centiō, and departing from the
fayth of the catholycke churche,
through disobedience, and is it
not euen so now with vs: what
anotable dyscencion, hathe bene
in this Churche of Englande,
what departinge from the true
fayth of the knowen churche of
God, what sectes, what diuer=
sitie of opinions is yet amonge
vs: For that we will not heare
the voice of god, nor our mother
the catholicke churche, but styll
wyll runne after diuelysh Pro=
phetes of that cursed or maling
naunt churche of Sathan, who
dyd pretende as it did apere vn
to the symple and vnlearned, a=
special fauour vnto gods word,
colouryuge and payntyng their

ii. The. ii.

heresies, with the swete sentenses of the Scripture peruersly vnderstãded leading vs therby to euerlasting dampnacion. Let vs therfore pray with the Prophet, and saye: Lorde turne thou vs to the, and then shal we be turned. And vndoughteles shalbe opened vnto vs, tye abhominacion of their false and cursed preachinges who did repute thé selues to be the church catholycke condẽpning al other good & verteous men, that wer of the vnyuersal and knowen churche of god, not to be of the church of god, as did the Nouacions in Rome, the Arryens in Grece, & the donatistes in Affricke. And now in our time the Luterians and Swynglias in England: Further more if there were no Scriptuures, as there are plen

Jere. v.

The faile of the Heretikes.

tye.

tie, to perswade vs ý these oure Luterians and Swinglians, were not the true disciples and followers of Christ, yet the myraculus distruction and fall of them, wer a sufficient prouke vnto vs, that they wer not of god: but the onelye disciples of Sathan. For in what estimacion were they in this realme? How were they exalted and had in honoure? haue not their doctrine bene receaued and followed? I nede not much to speake therof, for it is not vnknowen to vs. What state they were in among vs, and how malyciouslye they brought to pas, that the holye sacred temple, & house of prayer (wherin god was of his faithful people) honored and serued, was so by thē defaced and disguised, that of that sacred tem-

ple

ple, they made a Speluncke or denne of Heretykes. Also if we wolde not the inconstancie that was in them, & the variete of order that was in their religiō, it were a notable testimony also that they wer not of god. To speake much of the end of them I wil not, but onely of that execrable man Cranmer, which whē he understod that he sholde die, hūbled hym selfe to the Catholike church, and showed him selfe to bee repentant, and sory for his sedicious and euyll doctrine, whiche he before hadde taught & set forthin this church of Englande. But what maner of repentaūce it was that he thē had and howe he humbled hym selfe you shall here. In the. iii. of the Kinges we reade ý Achab when he heard the thondering

ii. reg. xxi.

thzer-

thzetninges of god foz his ydo=
latrye, foz a time repented and
humbled himselfe, and it conty=
nued not longe: but that he did
fall to his olde accustomed ydo=
latrye agayne, likewise Cran=
mer as I haue saide repentid, &
humbled himselfe to the Catho=
like church, & shoztly after with
Achab, returned to his shame= Joh. xvii
full heresies. Agayne Judas al
so repented that he had betraied
his master Chziste, but the fru=
tes of repentance followed not
in him, and therfoze Chzist spea
king of him saith: father al those
which thou hast geuen me haue
I kept and none of them is lost
but the one childe of perdicion,
that the scrypture might be ful=
fylled, Cranmer likewise repen
ted his heresies, not simply and
vnfaynedly, but craftely & sub=
telly vnder the cloke of ypocrisy
hauing

hauing a certain trust therby to auoid present death thē at hand wherefore good contremen as this wretched man haue chosen parte with Judas and Achab, so doth his euill and miserable ende declare him to be a detestable heretike and a disobediente member of Sathan, and forasmuch also as we by him haue ben seduced and led into diuers and sondry errors, so is it moste necessary that we lyke obediēt subiectes and faythfull Christians doe abhore and detest hys henouse and vnsauery doctrine, remembryng alwayes that as by the disobedience of the firste man Adam we were made the children of wrath, so by the obedience of the seconde Adā which is Chryst we are reconciled and made the children of God, then as